28 December 1950

Mother reads out her article “Correct Judgment” (On Education). After examining various elements that falsify our judgment, Mother adds this commentary:

The sense organs are under the influence of the psychological state of the individual because something comes in between the eye’s perception and the brain’s reception. It is very subtle; the brain receives the eye’s perceptions through the nerves; there is no reasoning, it is so to say instantaneous, but there is a short passage between the eye’s perception and the cell which is to respond and evaluate it in the brain. And it is this evaluation of the brain which is under the influence of feelings. It is the small vibration between what the eye sees and what the brain estimates which often falsifies the response. And it is not a matter of sincerity, for even the most sincere persons do not know what is happening, even very calm people, without any violent emotion, who do not even feel an emotion, are influenced in this way without being aware of the intervention of this little falsifying vibration.

At times moral notions also intermix and falsify the judgment but we must throw far away from us all moral notions; for morality and Truth are very far from each other (if I am shocking anybody by saying this, I am sorry, but it is like that). It is only when you have conquered all attraction and all repulsion that you can have a correct judgment. As long as there are things that attract you and things that repel you, it is not possible for you to have an absolutely sure functioning of the senses.

Everybody knows, for example, that when there is an accident, there may be two, three or ten witnesses, but they do not see the same thing at all; one thing happens but there are no two
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persons who see it in the same way. With the inner shock, they perceive only a very small part of what happens.

But there is a way of reconciling the impressions — the idea and the opposite idea — it is by considering them as two ends of one and the same line; then by putting between these two ends innumerable other ideas which follow each other, you come to find that there is an accord among them. You also find out that this is a very interesting exercise.

“He alone who is above likes and dislikes, desires and preferences can look at things with perfect impartiality, through senses that are in their functioning objective, like that of an extremely delicate and perfected machine, to which is added the clarity of a living consciousness.”

“Correct Judgment”, On Education

I say “objective perception”. To see objectively is to see and judge without adding anything from oneself, free from all personal reaction. One must learn to see a thing without mixing up in it any personal feelings.

And I add that this “perfected machine” can do nothing without the clarity of a living consciousness. When the consciousness is one, you can know by identity; that is, by uniting your consciousness with the object or the person you want to know or judge impartially, you enter into an inner contact with this object or person, and then it is possible for you to know with absolute certainty....

Also what deforms and falsifies is the anxiety for the consequences. To have an absolutely true judgment, you must know how to execute and act without desire — only one in a thousand can do that. Almost all are anxious about the result or have the ambition to obtain a result. You must not be anxious about the results; simply do a thing because you have seen that it is that which must be done: tell yourself, “I am doing this because this
is the thing to be done, and whatever may happen afterwards is not my concern.”

That evidently is an ideal and until it is reached the action will always be mixed. Therefore unless you are moved by a clear vision of the Truth, you must take as your rule to do always what you have to do, for it is that and nothing else that has to be done.